The Bombay Guardian.

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WEEKLY REVIEW.

—A great and sanguinary battle was fought on the 18th at Rezanville, to the westward of Metz, terminating in favor of the Prussians, who remained in possession of the ordinary communications between Metz and Chalons, that is between the French army under Bazaine, and that commanded by the Emperor and MacMahon. Meanwhile the Crown Prince with 150,000 men has steadily advanced in the direction of Paris and Chalons, and the Emperor has thought it prudent to abandon the latter place and retreat to Rheims. An attempt will be made to effect a junction between the two main divisions of the French force, which will probably take them pretty near the Belgian frontier. There is not as yet any reliable evidence that the French are seeking to propitiate the enemy. Thirty millions sterling have been raised as a new loan in Paris without much difficulty. Great efforts are being made to swell the forces by new levies. The Parisians distinctly realize that it is within the limits of possibility that a Prussian army may be at their gates before many days. Already they are preparing to destroy the crops and supplies of grain and provision in the surrounding territory, if the enemy should come nearer. This, in case Paris should be invested, would eventually perhaps be as prejudicial to those within the walls as to those without, provided the latter could keep up their communications with the frontier. In the three battles fought between the 13th and 18th the French are said to have lost 50,000 men, killed, wounded and made prisoners and the Prussians 40,000. The Emperor appears throughout as a mere cipher: it would have been better for his reputation if he had remained in Paris. From Strasbourg to Rheims is 200 miles, and so far have the Prussians driven back the French. It is very discreditable to the French Government that they are energetically protesting against the humanity of the Belgians in allowing wounded Prussians to be carried across their frontier. If the Emperor and his army had been in the Rhenish Provinces, and his wounded soldiers been denied access to Belgian soil, he would have doubtless regarded it as a *casus belli*. A great vial is being poured out on Europe, and no man can say how much carnage there is yet to be. At the great cry of "Progress" that has been going up from Western Europe and America of late, we may imagine that some companies of angels have come speeding from other worlds to see this great and beautiful sight; alas, what spectacle do they behold in the fair plains of sunny France! There is much cause for profound humiliation among all, and for earnest prayer on the part of Christians.

—We regret to hear of the death of the Rev. Mr. Cooper, late in pastoral charge of St. Peter's, Mazagon, and compelled by ill-health to leave in February last. The Rev. W. H. Harpur, S. P. G., has been appointed to succeed him.

—A man, named Lonengan, dismissed from the 33rd in 1865, was honored with a passage home at Government expense. He soon returned to India, and was last year *sent home again* at the expense of Government, at the recommendation of the Commissioner of Police. Again he has returned to the happy land, and is now before the Police for fraud. Years ago we expressed the opinion that loaferism would never be seriously abated, by the plan of giving loafers free passages to other countries. Just so far as facilities of this kind shall be afforded, will the full supply of candidates be maintained. It gives to the self-pauperized individual an advantage that many an honest man would be glad to enjoy. The one only thing to be done with these men is for the State to take possession of them and make them work; and it indicates a deplorable weakness on the part of the executive in our Indian Governments, that after an Act has been passed sanctioning the *establishment of work-yards for such persons*, months or years go by without any thing being done.

—The 27th of July was observed as a day of fasting and prayer, by Royal Proclamation, throughout Germany. The Empress of France sent a lamp, with money to keep it constantly burning during the war, for the shrine of the Virgin in Notre Dame des Victoires. A significant contrast. 'Them that honor me will I honor,' says the Lord of hosts. He has also said, 'My glory will I not give to another.

The Christian and Army Prayer Union in India, consists of those who have agreed to unite in prayer every Saturday from 4 P.M., to 10 P.M. Each member spends a portion of the time mentioned in private prayer. The subjects of prayer mentioned in a paper signed by Captain F. F. Alexander, Mussoorie, embrace all classes and conditions of men, in fact, all general topics. Parties in Bombay wishing to join this Union are requested to send their names to Dr. Partridge, at the Hope Hall Hotel.

A sermon preached by Baboo Keshub C. Sen in the Unitarian Chapel, Finsbury, is reported in the *Indian Mirror*. It is mainly a glorification of the Hindu Shastras. "Many Christians had accused his countrymen of teaching idolatry." This audacious charge he disposes of by the assertion that the Hindu Shastras, like the Bible, teach that God is one and that there is no other. He cannot altogether deny that Caste exists in India; but he says: "The Hindu books *are inimical to Caste*." As the Christian Scriptures call upon men to look upon one another as brethren, so do the Hindu books. "He believed that pure theistic morality was to be found in Hindu Scriptures." "The Christian Scriptures harmonized with the Hindu Scriptures." "His opinion was that the Hindu Scriptures overflowed with tenderness and love; love to God in all its fulness was to be found in the Hindu books." "He and his followers were trying to unite themselves into a band of lovers of men and worshippers of God." He exhorts his hearers to imitate this example. "The sectarian differences had distressed him so long as he was in the country; what had distressed him most of all was this sectarianism." He tells his Unitarian hearers that "they had no right to hate the Founder of Christianity just because other men did not believe as they did with regard to his mission and his work." He urges them to engage in a holy crusade against sectarianism, and to labor "that a new life might be infused, a new kind of faith, and new kind of worship might spring up—a form of worship which should gather together the truths which were to be found in the various books spread over the earth. Thus might the true Scriptures, the Hindu and the Christian, coalesce and harmonize; and thus might the English and the Hindu heart be united together in love and fellowship, and England accept the noble Theism."

The true Scriptures, it thus appears, are the Hindu and the Christian. What is wanted is a Bible that blends the two; after the Gospel according to Matthew, the Rig Veda; after Mark, the Sam-Veda; after Luke, the Yajoor Veda; and after John, the Atharwa Veda; the Bhagawat Gita should be introduced among Paul's epistles. Or, as the Hindu Shastras are so inconveniently voluminous, it will be better to commit the whole to Baboo Keshub Chunder Sen, that he may make a volume of suitable extracts from the Hindu and Christian Scriptures, and then all the rest can be burnt up, as favoring sectarianism, and the Bible Society can break up its stereotypic plates. For is it not written *ex oriente lux?* Palestine is in the orient; but Bengal is much nearer the rising sun.

But what about the Chinese and their shastras? What about the divine light of Boodhism? And the Koran? And Joe Smith's Bible? And all the other sacred books of men? Are all the nations of the earth to receive the Hindu-Christian faith?

Among the other extracts made by the *Indian Mirror* from European papers, testifying to the admiration for Baboo Chunder Sen awakened in England, is one from *Human Nature*, the organ of the spiritualists, containing a letter from a number of sympathizers in the spirit-world, begining, "Hail, child of light, son of the East, land of the rising sun, all hail!"

We learn from the Report of the Calcutta Committee of the S. P. G. that the great want in the Bengal Missions is improvement in the education of Christian children. Native pastors are also much needed. There are 23 missionaries in Bengal, N. W. Provinces, Assam and Burmah. There are 2,133 communicants, chiefly in the stations near Calcutta. Mr. Thomas, at Calcutta, found a large number of poor Eurasian and Portuguese Christians in the vicinity of St. Saviour's Church, among whom there was a good deal of ignorance, irreligion and immorality; and it struck me, he says, "that we have been rather neglectful of our Christians, and have devoted our chief energies towards gathering converts from heathenism, when so many sheep in the fold are totally *sick*, and need looking after." The missionary at Howrah gives a very unfavorable Report of the Native church there: "ignorant of the truths of Christianity, and some of them living in open sin and in defiance of laws human and divine." "The foundation is quite unsound, and all labor and cost to build upon it is worse than useless." "Their ideas seem to be something like the following: We have left our own religion and kindred and relations and embraced the religion of the missionary; now he or the Society is the gainer by it, and therefore something ought to be given to us in return. Let the missionary give work to us who can work; let him establish free boarding-schools for our children, help in money when we want it, give us feasts and clothes on Easter and other grat days, settle pensions on our widows and aged, and then if he wants we will attend the services and even contribute for Church purposes." Such expressions reveal a very melancholy condition of things; but there are too many Native converts, in all the Presidencies who have more or less this notion, that they have obtained a title to manifold temporal aid from the missionary by embracing his message. It is generally felt now that there has been too much of this aid extended, and that it would have been vastly better for the Native Christians if they had understood, from the outset, that they had only, under the Divine blessing, their own energies to rely upon. The Howrah picture cannot of course be accepted as any thing like a portraiture of Native churches generally; the principles on which some missions are conducted, are less favorable to the devevlopment of such a condition than others; but it is well that Missionaries and Societies should have their attention drawn to the evil so strikingly depicted, that they may avoid all measures that tend to produce it.

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PROPHETICAL CROTCHETS.

A pamphlet professing to point out 17 identifications of the English nation with the 'lost house of Israel,' that is, with the ten tribes, has been sent us, and our opinion asked. It is long since we first saw this idea broached, and we have never found reason to regard it as other than baseless. In the first page of this pamphlet, we are told that "to confound Judah with Israel and Israel with Judah, is the root of all mistakes in reference to this subject; these two peoples are as distinct as France from Russia, as fire from water; so that to speak of an Israelite as a Jew is to fall into an error which destroys the sense and meaning of much of the prophetic word." Well, if this is so, if Israel always means the ten tribes, then the ten tribes were brought back from the Babylonian captivity, and this pamphlet is self-confuted; for the Jews that returned are called Israel hundreds of times. Ezra in enumerating those who returned in consequence of the decree of Cyrus, prefaces the list thus: "The number of the men of the people of Israel." See Ezra, passim. There is good reason to believe that many of the ten tribes returned with the others, in consequence of that decree. The proclamation was made throughout all the kingdom, and it invited all the people of the Lord God of heaven, without exception, to return to Palestine. And at the dedication of the temple we read:

"And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy, and offered at the dedication of it 100 bullocks, 200 rams, 400 lambs; and for a sin offering *for all Israel twelve he-goats, according to the number of the tribes of Isarel.*"

This shows pretty conclusively that the twelve tribes were all represented there. The ten tribes had been deported a century and more before Judah and Benjamin, as a punishment for breaking away from the others and setting up an altar and ritual of their own, and this punishment doubtless had its due effect in convincing the great majority of them of the folly and sinfulness of their schism, and they would come back prepared to ignore the middle wall of partition which they had raised up. "Under the Maccabees and in our Saviour's time, Palestine was peopled by Israelites of all the tribes indifferently." (Eadie's Biblical Cyclopedia.) During the six centuries that elapsed between the decree of Cyrus and the final destruction of Jerusalem, the Jews of all the tribes had liberty to return to the Holy Land; many who were at first slow to avail themselves of it, afterwards embraced the privilege; though large numbers continued to dwell in all parts of the Gentile world, including the trans-Euphratean region. We fail to find any evidence that the distinction between Judah and Israel was perpetuated after the re-establishment of the Jews in their own land.

The facility with which a person who has a strong prepossession, or what is called a hobby, finds confirmation in the most unlikely places, is illustrated by the attempt made in this pamphlet to show by Isaiah xlix. 1-8 that the lost Israel was to become "An island nation, having large colonies." The word 'isles' has kindled the author's imagination; but this word was used by the ancient Jews to designate maritime places, places beyond the sea, and not in our strict modern geographical sense. And Paul quotes this very passage and applies it to that calling of the Gentiles in which the apostles were engaged. (Acts xiii, 47).

A crotchet is an idea singled out and embraced by the mind with concentrated energy; all the powers of the mind are put under contribution to find arguments for it; the claims of all other truth are unheeded or greatly neglected; and that which gives such a bewitching power to the crotchet is that it is regarded as the discovery of the individual, it is a means of winning distinction fo himself; this he may not avow to himself nevertheless it is this element of amou propre that causes him to work so diligent at the commendation of his crotchet. No there is scarcely a man alive who has not at some time, in some way, had experience of this blinding power of a darling idea; generally however the experience is so far profitable that a man learns to beware of committing himself openly to a notion until he has looked at the four sides of it. We have had a great many of these religious crotchets in modern times. Twenty months ago we were reviewing a book written by a Mr. Baxter, and another, in which there was a mighty accumulation of arguments to show beyond the possibility of cavil, that Napoleon III. was Antichrist. The writer of the pamphlet we have now been mentioning, contents himself with 17 points of identity between the English nation and the ten tribes of Israel; but in one of the books about Antichrist there were no less than 33 ways in which the number of the beast was shown to signify the present Emperor of the French. We stubbornly remarked that we could find no evidence of its pointing to him at all, and warned our readers against pinning their faith to any such representations.

A few years ago a gentleman of this Presidency published a book called the Day and the Hour which we noticed at the time as affording a striking exemplification of the power of a crotchet to blind the mind. The author, after acknowledging in the pref[illegible] that he was a mere novice in the study of Bible, proceeded to develop a theory of [illegible] pretation which he had discovered for him[illegible] self, and then to apply it, and he favored u[illegible] with an outline of the great [illegible]nts that we[illegible] to fill up the interval between 1867 an[illegible] 1874. In 1868 Queen Victoria was to ab[illegible] dicate; thereafter Prince Leopold, as the archangel Michael, was to lead back the children of Israel to Palestine &c. &c. &c. The ruthless march of time is stamping out these delusions; but a good many prophetical crotchets remain to be ground in the mill of divine providence.

THE SECOND ADVENT. XXIX.

Can ye not discern the signs of the times? Matt. xxi. 3.)

Perhaps we may mention among the signs of the times, the attention that has been given to the subject of prophecy in the last 30 years. The number of those who hav occupied themselves with this subject h surprisingly increased. The grand impul to this has been the conviction that th streams of prophecy expire in this century. For several centuries it has been distinctly noted that the Papal and Mahomedan sys tems had their rise at the beginning of th seventh century, and that the period of 1,26 years, the mention of which occurs seve times in Daniel and Revelation, might fairl be presumed to reach its final term betwe 1844 and 1882, being later or earlier as th years are solar, lunar, or of 360 days eac And the wonderful rapidity with which th great movements of the age have proceede like the rapid maturing of grain under th summer sun, has tended no doubt to deepe this conviction. The doctrine of the seco advent has come into much greater promi nence of late than it formerly enjoyed. is not necessary to suppose that the views those who are technically designated secon

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adventists are in all respects free from error; we believe that a great deal of extravagance has entered into the descriptions given by some of the expected day; nevertheless, we may believe that a neglected and important truth has thus been brought more home to the minds of God's people generally, and a solemn voice of warning given to the church and to the age.

The tendency of Christians to make less of denominational differences than they formerly did, is an interesting sign of the times. Do we not see something like the beginning of the answer to our Lord's prayer for the union of his people? It was needful that there should be the largest measure of individual liberty, and a necessary result of this has been that men, unshackled by human authority, have entered into the treasure-house of truth and each has selected the type of truth which the bent of his nature, his mental and moral appetency, commended to him. The number of those who are wholly under the guidance of the wisdom of God is small; the ordinary Christian is content that God should choose for him in some things, in others he thinks it allowable to choose for himself. The freedom of individual enquiry entails many immediate evils and disorders, though it is far from being so perilous to the cause of truth, as the system of authority, in which the individual gives his mind to be moulded according to the church pattern by the priest. Here there is no nonconformity because there is no life. The grace of the Gospel is the law of liberty; the law of Christ chosen by the Christian; and true Christian union can only proceed from a condition of things characterized by perfect religious liberty. Christians are discovering that their differences are not such as should sunder them; that their affinity is far deeper and more essential. A grand means of bringing about this happy recognition, has been the work of Missions. In the presence of the heathen they found that they had but one story to tell, the story of Christ's life, death and resurrection; one invitation to extend, to come to Christ; one hope to hold out, the hope of eternal life; one prayer to offer, the prayer for the Holy Spirit. So it was the most natural thing in the world for them to come together in this work, and go forward hand in hand; and now there is hardly any form of evangelistic or charitable work in which Christians of different Protestant denominations do not unite. The Evangelical Alliance is just one form in which this heart-union manifests itself. That there is such a tendency is evident from the abuse of it. Certain spirits, ambitious of being in the advance of the church, have taken the wrong road, and seek to promote union by indifference to doctrine, by the supposition that truth is not particularly any where but generally every where; it is not enough to give up positiveness, we must give up certainty. Against this Christians need to be on their guard. The union we seek is union in Christ, the Christ of the Gospel; the union of the children of light who have the truth of God and know that they have it. And certain grand hindrances to this union, God in his providence is now removing. The wonderful outpouring of God's Spirit in the autumn of 1857 and thenceforward, in America, Ireland, Great Britain and elsewhere, was in connection with meetings where Christians of all denominations met to pray, on one common platform, in meetings free alike to laity and ministry

Christ's coming, we are told, is to be like that of a thief in the night, unexpected, surprising to the world. It cannot be said that this state of non-expectancy is peculiar to this age, but in one respect there is a peculiarity. The word of God is gone out into all the world; the world has been leavened with Christianity to an extent never before known; some fifty millions of copies of the Scriptures have been printed this century, in one or two hundred languages; there is vastly more reason why men should be on their guard than ever before; and the fact that gross darkness still covers the earth with respect to the likelihood of an early coming of Christ, is a point to be noted. There has been a remarkable increase of scientific knowledge; in almost every department of science great advances have been made; with what is known expands the estimate of the unknown, and the desire to penetrate it is intensified; the idea of being interrupted in the prosecution of these discoveres, is one that the leaders of modern thought cannot away with. More than ever before, would the advent of Christ in power and in great glory, be like the irruption of a night-robber.

WHAT IS TRUTH?

What manner of man is this? (VIII. 27.) So said the crew of the boat because Jesus had spoken and a great tempest had immediately become a calm. How different are God's thoughts from ours; how different is this man, Christ Jesus, from all other men. The tempter had suggested to him, before entering on the ministry, that the directest and best way for him to manifest his supernatural power was to cast himself down from the pinnacle of the temple in the presence of myriads of people. The wisdom of man would have secured for the sublime spectacle of an instantaneous subjugation of the tempest-wrought elements, the attendance of thousands of witnesses gathered from all parts, including men of the highest position. But in the wise Providence of God, and in the wise and contented recognition of that Providence by Jesus, the stupendous miracle is wrought in the midst of the Sea of Galilee, in a little barque, in behalf of a handful of disciples, with a few humble boatmen to witness. But the effect of the miracle was not limited to that deliverance; the power of the word that was then spoken has gone into all the world and has left monuments of itself in every century; and he whose hand traces these lines, was by that very word introduced into a life of faith in comparison with the excellency of which all the crowns of earth were the merest baubles. Well might the boatmen exclaim, What manner of man is this! Not merely because the winds and the waves obeyed his voice, but because One having power that looms so transcendently above all that is known by that name among men, should be pleased to exercise it in such circumstances and in behalf of such an insignificant handful of Galileans, instead of choosing the forum of the world and an amphitheatre of the wise and great for the manifestation of it. The seed then cast upon the waters, in obscurity and privacy, is still, as we have said, bringing forth fruit; but the fulness of the harvest is yet to be; after such a parenthesis of the centuries as may seem good to God, for the unbelief of man to present its barriers, that very miracle shall yet take hold of the consciences of all mankind more powerfully than it touched those of the boatmen of Galilee.

The country of the Gergesenes. (Matt viii. 28) Mark calls it the country of the Gadarenes. There were two large cities in the district, Gergesa and Gadara, and the Jews sometimes designated the people by one name, sometimes by another.

Two possessed with devils. (28) One of the two took the lead in violence and in the colloquy with Christ, and his after life may have been more marked by the power of grace. So Mark singles him out and is thus able to enter into details. Men had attempted to bind him, but had only shown the futility of their endeavours; the demoniac laughed them to scorn, burst the chains asunder and broke the iron fetters in pieces, link from link; there was the community, and here was the individual, and they could do nothing against him; the road near which he lived was virtually impassable, so dangerous was he to wayfarers; if it had been a band of robbers, a thousand strong, they could have dealt with it; but against this individual they could do nothing. We see then with what propriety he gave himself the name of Legion. It is evident that the prince of the world was permitted now (as in the days of Job) to put forth his power in extraordinary measure; the restraints ordinarily laid upon him in divine providence, were removed much further back and he was allowed to show in preternatural perfection, what havoc he could make of man's gloriously endowed nature. All this however only subserved the divine glory in that it gave scope to the Son of God to show in a way that men could not fail to understand, from what depths of ruin he could raise man's nature. This man was as Satanic as he could be; Satan must have felt that he could do no more in the way of putting hell into the heart of a man than he had here accomplished; the man was simply an incarnation of hate, endowed with extraordinary physical powers; making a wreck of all laws of society; warring upon others when others were present, and in solitude warring upon himself, by cutting himself with stones The man was a Terror to the country; an embodied plague; who shall deliver us from him? was the universal cry. Christ appears. In the presence of Jesus the demoniacal character of the possession is made manifest; the spirit in the man knew and recognized the Son of the Most High God, which was testimony as high as any that the most favored disciples had borne; and knew also that he was to be expulsed. The devils entreated that they might not be sent out of the country, into the 'abyss,' and asked to be allowed to go into some swine. This was granted, and the issue tended only more strikingly to manifest to all the terribleness of that possession from which the poor man was delivered by Christ's word. For spirits may not be seen by men except as their work reveals them. The healing of the man would be manifest to all who had seen him as he was and should see him in his new state; but the exhibition of the power of the unclean spirits after they had left him by causing thousands of swine to rush into the lake and drown themselves, would powerfully supplement this impression. Christ came to destroy the works of the devil, that is, his work in and through man; to do this, he needed to get away the heart of man from the adversary; the devil reigns through man's unbelief, Christ reigns by faith. To destroy the work of the devil, it was first necessary that man should be shown what that work truly is. The adversary succeeds by disguise, and it is a disadvantage to him when his power over man is made to take a form that man can recognize. The physical possessions were something that men could not but recognize; and the deliverance from these wrought by Christ was also something that men could apprehend. And when the unclean spirits found themselves in the presence of Christ, they found that they had overshot the mark, that they had put themselves into a position where defeat was certain and where it would be telling. As was signally the case in the instance before us.—Our modern world after first satisfying itself that no physical effects are to be attributed to Satan, finds it the most natural thing in the world to deny his existence.

They were afraid. (Luke VIII. 35.) The people of the neighbouring city came out and saw the man who was lately such a terror to all sitting at the feet of Jesus, listening with admiration to his gracious words, decently clothed and in his right mind, a monument of the marvellous beneficence and kindly omnipotence incarnate in Him who had just landed on their shores. What potentate of earth ever entered a country in such sublime state? Then they were told of the destruction of the swine wrought by the expulsed demons, testifying to the last the mighty power for evil dwelling in them. Whether they looked upon the healed man, or heard of the drowned swine, every thing attested that a fearful enemy had been banished from among them and a mighty Friend had landed. But they were afraid. True, these swineherds were following an occupation forbidden them in the Pentateuch, and they had no right to the property which had been destroyed; a reference to Scripture would show that their punishment was not excessive. Still, it was a serious thing to have one in the midst of them possessed of such power; on the whole, they would rather have the devils; so they entreat Jesus to depart from their coasts. He complies. The mighty one is gentleness itself. He

would not take a step except as men would willingly clear the way for him. But he leaves behind him an ambassador. The man whom he had so gloriously delivered, was commissioned to go and tell his people how great things God had done for him. And oh! what an unspeakable advantage it is when the testimony concerning Christ is delivered by one who is himself a manifest monument of the grace and power of the Redeemer! Would that all our modern ambassadors would attend to this thing first and secure this invaluable evidence; then would Christ doubtless bear testimony from heaven.

LEAFLETS.

About Conscience.

The proper training of conscience is a difficult and delicate work, and much of the after happiness of life depends on the success with which it is accomplished. Nevertheless, however well and carefully it has been trained by man, conscience can never, without the interposition of a better teacher, become what it ought to be, the true oracle of God in the soul. Its powers are enfeebled, and He who is strong must restore them. It is oppressed on all sides by the foes of holiness and purity, and He who is the Holy One must come to its aid. It is in darkness, and He who is the Light must shine upon it. A conscience void of offence toward God and toward man is a conscience disenthralled, enlightened, elevated, and strengthened by the Holy Spirit. Such a conscience is to the soul what health is to the body. It preserves a serenity and delightful peace within which is worth worlds, and which arms us as with a coat of steel against the cares and anxieties of time. It is like a narcotic which soothes and calms and lulls to sleep in the midst of the most painful operations of the surgeon; but unlike the narcotic it has no unpleasant reaction. The man in possession of such a conscience can lift his head erect among his fellows, can worship God in the beauty of holiness, and look Death in the face without a fear. He is already in possession of a portion of the bliss of heaven. He already enjoys the peace which passes all understanding, which the world can neither give nor take away.

It is only when conscience has become spiritually enlightened that the word and will of God and a sense of duty toward our fellow-men rightly affect it. It is not on the face of the sundial which is falsely set and covered over with dust and moss that we may trace the shadow on the figures with accuracy. Adjust the instrument and clear away the overgrowth, and then the sun's record will be true and distinctly given. So in vain may we expect to read aright the will of God in our consciences so long as they remain buried beneath a mass of deep-seated prejudices and life-long habits, or distorted by perverted reason and biased judgment. The conscience of the believer is a very different thing from that of the unbeliever. While essentially the same in their nature and powers, there is in the former a delicate sensitiveness, a clearness and quickness of discernment, a faithfulness of rebuke and of commendation not to be found in the latter. The enlightened conscience is like the magnetic needle ever pointing or striving to point to the pole. It may be disturbed and drawn or driven for a time from its natural position. But on the removal of the overpowering force it turns again with alacrity to its true place, and steadily points as before in the direction of its favourite star. The polar star of the Christian's conscience is God, the unvarying, eternal I AM. Between Him and it there is a close connexion too subtle to be explained, but too real to be doubted. From Him it takes its character and derives its authority. To this tribunal it directs the soul that sins.

If all men were equally in union with God, there would be no variety of conscience in the world. It is separation from Him, the long dark distance from the Godhead, that has shorn conscience of its light and power, and the annihilation of which alone can restore it to its office and the proper discharge of its duty. Were all men's hearts sprinkled with the same blood, and all worshippers at the same footstool, what a reign of peace and harmony and security would the world present! The traveller alone and unarmed might then penetrate into the remotest wilds of the globe and feel himself as safe as in his own land and among his own friends. Wars would cease to the ends of the earth, swords be beaten into ploughshares and spears into pruning hooks. No man would seek another's life or property, for the preventing power in his own breast would not permit him. Immoral or improper trades would be among the past, and dishonesty in commerce be no longer known. There would be no more bribing of Captains or sinking of ships for gain. Opium chests would lie in the storehouses like empty sepulchres of death or be cast into the fire for fuel. There is nothing so effective for checking falsehood, and murder, and bloodshed, and illegal and demoralizing trades as a universal purified conscience. How necessary is it therefore to strive to bring all men under that influence which works the same sin-hating conscience in all, the king and the subject alike. Surely they are blind who would hinder such a grand consummation, the very ideal of a perfect humanity. And surely they are thoughtless who would not lend their help to bring it to pass.

The human race possessing the same enlightened, liberated, purified and renovated conscience would be a near approach to our conception of the great blessed family of heaven.

Gujarat. R. A.

Epitome of News.

Saturday, August 20, 1870.

—The English commercial letters report many failures.

— A Parsee, of the Wadia family, aged 24, committed suicide on Saturday last, with opium.

—Standard; Strasbourg, July: "Of all the picturesque sights that can be imagined, perhaps nothing can beat a French bivouac. The *tente d' abri* allows of so many combinations of form as to give a wonderful charm of irregularity and gipsy-like appearance to the camp. Each man carries a portion of the tent, a square piece of canvas on the sticks which support it. Sometimes three men will put up their little tent in a solitary fashion, and prefer to be exclusive; in that case it consists only of two sheets joined at the top, supported by two uprights, and sloping down like the roof of a house, with one end closed by a third piece. Sometimes half a dozen men will join to make a tent of double length, in which case four pieces form the sloping side, one piece closes an end, and the sixth piece is held out horizontally by two uprights. In hot weather such as this a very favourite plan is not to close the tent at all, but to make an upright wall of two pieces, and to stretch out two other pieces horizontally as a flat roof. Perhaps one of the sides will be closed against sun or wind. Each piece of canvas being of the same size, and all being arranged to button together, it is only an affair of two minutes to rig up a tent for half a dozen men, drive in the uprights, button together the sheets of canvas, and stretch them by pickets. Two minutes more suffice to strike in their separate parcels to be carried on the top of the knapsack.

"The Prussians, I believe, are content to do without even the *tente d' abri* of the French; and Prussian gentlemen shoulder a needle gun and take their place in the ranks. I have been very much struck by the wonderful faith which the French soldiers have in their Chassepots. It has evidently been taught them as an article of their creed that the needle gun has not got even a shadow of a chance among them. And then the mitrailleur comes up into the conversation, and there is an equal faith in its powers.

"Russia remains nominally neutral, but her troops are concentrating in Poland, where there is growing agitation, and the Imperial Guard, 60,000 strong, draws towards the frontier of Posen, where the centre of any new Polish movement would be found. Austria is neutral, but slowly beginning to arm, without the consent of her German subjects. Denmark is still quiescent. Italy has made some sort of arrangement with Napoleon, obtaining Rome in return for some service not specified, which may be only quiescence; and Holland is agitated by words which she considers, or chooses to consider, threats from Berlin. Belgium is completely under arms, but will apparently only try to protect Antwerp, where the Royal family, the national treasure, and a large body of troops are already gathered."

—*Spectator*: "The ruin worked by this war on 'Change has been terrible, but not, perhaps, unhealthy. It seems that a mania for speculation had set in; quiet people all over England were buying and selling time-bargains, and when the crash came could not meet their engagements. Thirty-six brokers and dealers have failed; there is a rumour of a terrible failure on Friday evening, and the worst will not be known till Thursday, the 4th prox., when the Consol account will be cleared off."

—Near the Gaite Theatre, a woman of middle age had posted herself on the curbstone, and offered each soldier as he passed a medal of the Virgin, destined to protect them against Prussian bullets.

Monday, August 22.

—Sir Madava Rao is about to publish a history of Travancore.

—Mr. Gladstone has came out in favour of the ballot and manhood suffrage: "When we have adopted household suffrage, we have, I think, practically adopted the principle that every man who is not disabled in point of age, of crime, of poverty, or through some other positive disqualification, is politically competent to exercise the suffrage; and it is a simple question of time and convenience when this suffrage shall be placed in his hands."

—A correspondent of the *Standard* who signs himself "Verax," lost his pocket-book with notes to the amount of £45. It was found by a poor ragged old man living in a thieves' court off Holborn, who, finding the owner's card, informed him of his discovery, protected him from the thieves, and restored his property, secretly, because, as he said, if his neighbours heard of it they "would make the place too 'ot to 'old 'im." "Verax" gave him £5, and he was overwhelmed with surprise. "Well," he said, "governor, I did expect summit just to drink your 'ealth, *but can you spare all this?*" I assured him I could, and was well pleased to do so, and he wished me farewell, with many of God's blessings, declaring I was a 'reglar stunner,' and 'a gen'l'man all up my back,' with several other mysterious compliments."

—*Friend of India*; the Wahabee trial: "The simple question raised by the incarceration of two Mussulmans who are well cared for in prison, is whether the Governor General has power, and ought to have power, to confine Asiatics for reasons of state at a time when the Wahabee conspiracy, which intensified the Mutiny struggle, caused the Umbeyla campaign, and led to two state trials and convictions, has once again been found spreading all over the country."

—The Life Assurance of Great Britain represents no less than £400,000,000.

—Paris correspondent of the *Friend of India*: "There is very little desire for the war in France except on the part of the military, and there more with officers than men. The peasantry hate the conscription, and the Garde Mobile drags peaceful people away from their homes. There is a large majority of the French public opposed to the war, but a furious minority silences their voices. * * The War demonstrations in the streets were got up to order." Another writes:—"The enthusiasm has no real existence. The officers like war but no one else."

—*Friend of India*: "The Crown proposes to cede to the French the settlement of Gambia, one of the oldest tropical possessions of the British Crown. The cession is of little importance to England generally, but the 20,000 British subjects who inhabit the Colony are indignant that they should be thrown off from the Empire. Six hundred coloured men have of their own accord petitioned against it. Lord Granville defends the measure by alleging that the French trade with Gambia has been steadily increasing while ours has been as steadily diminishing. But surely the command of a fine river navigable for 200 miles by ships of the largest tonnage is not to be lightly tossed aside."

England has no right to make such a transfer without the consent of the people.

—*Times of India*: "All through the elaborate official note of the Duc de Grammont, and subtilely interwoven with the Emperor's clever sophistical address to the army, there lurks the fatal pretension to the right to dominate in all the international affairs of western and central Europe and on the Mediterranean—the offensive, and now obsolete demand that no Continental power and no combination shall be as strong as France alone, —the conceit concisely expressed in the phrase 'when France is satisfied the world is tranquil.' It was nothing to meet with all this 'pestilent stuff' in those dramatic State declarations; nor do we attach much more weight to the same sentiments as we find them interwoven in the gay defiant chanson of Alfred de Musset. In M. Theirs we pardon, as the reminiscenes of the veteran politician, his lingering apologies for the policy of foreign dictation, congenial to him as historian of the First Empire, and to the great conqueror at its head. But it is when we turn to

liberal France in this day of general political enlightenment and respect for others' rights, to its leaders—men who are philosophers as much as politicians, men of letters and of wit more than partisans, and whose patriotism is undoubted—it is when we note how this passion for domination has infected them, that we realise how demoralising is the defeat, how crushing the blow under which the French nation itself now reels."

—Galle telegram: Hongkong, August 4: "There is little news from the North. H.M.'s *Ocean* is at Chefoo. Both English and French Admirals are there awaiting instructions. A portion of the military force at Hongkong held in readiness for immediate departure in the event of complications demanding an increase of strength in the North."

—The charge against Soonderjee Shamjee, of being concerned in the Aurora frauds, has been dismissed. This is the party whose confession first led to the exposure of these frauds.

—*Times of India* "We learn from private sources that the Military expedition organized in Portugal and Goa for the re-conquest of the Zambezi from the rebel chief Bonga, has been defeated and forced to retreat from before the enemy's stockade, leaving their ammunition and other warlike stores behind. Thus Tete and the Upper Zambezi remain cut off from the coast. Trade is at a stand-still, and one of the richest ports of Eastern Africa, the only practical entrance for civilisation in the far interior, is left in the hands of the negro insurgents."

—Same: "The report adopted by the Visitors (to the Lunatic Asylum) comprised seven heads regarding the present Asylum, viz.:—conservancy, water supply and bath rooms, airing courts and recreation grounds, employment of lunatics, inmates and their classification, the buildings and their arrangements, and the site on which they stand. The meeting appears to have been unable to come to any other decision than that Gunnoo died from shock consequent on the fracture of six ribs and a rupture of the liver, but how or by what means he received those severe injuries remains a mystery. It was however patent that they were caused by a terrible struggle in the open gallery with one or more patients, or one or more of the warders, but by which they cannot determine. The Visitors report that they consider the accommodation quite insufficient, that while it was constructed for 165 patients there were 238 in it, and that the average superficial feet per man is as little as 40, or about 400 cubic. The report is concluded by a recommendation that the present Asylum be sold, and that a new model one be erected elsewhere according to the growing requirements of the Presidency."

—The cobras have not altogether retreated before civilization in Bombay. A butler in a Mazagon bungalow found a male and female and 40 eggs in a nest.

—Rain in the Fort up to the 20th, 55 inches.

—74 children were killed by wolves and 24 wolves were killed in three districts of the Patna division in the first quarter of the year. Have marriage expenses any thing to do with these infanticides?

—The relations between the law and the press are rather strangely illustrated by a letter from Mr. Anstey to to the Editor of the *Englishman*, commencing: "My Dear Hutton,—I am glad to renew an acquaintance commenced in bleak weather and the small hours 'ayont the twal.' Thank you very much for your letter. Your advocacy will indeed be important."

Mr. Hutton had not been able to continue the advocacy and Mr. Anstey published two letters he had received from Mr. H.

—Sir Robert Phillimore gave judgment in the case of "Sheppard v. the Rev. W. J. E. Bennett," on July 23. He held that the vicar of Frome, by his original language respecting the visible presence of our Lord, and the adoration of the consecrated elements, had contravened the law of the Church. Mr. Bennett had, however, since modified the expression of his sentiments; there would, consequently, be neither a suspension nor a monition to abstain for the future from using the language which was now condemned. The Dean of Arches further held that to describe the mode of presence as objective, real, actual, and spiritual, was certainly not contrary to law. With respect to the other charges, viz., those relating to sacrific and worship, he decided that Mr. Bennett had not exceeded the liberty which the law allowed upon these subjects.

Tuesday, August 23.

—*Indian Mirror*: "Her Gracious Majesty the Queen granted an interview to Babu Keshub Chunder Sen on Saturday last the 14th instant. This intelligence which has been telegraphed to us from England will, we hope, not only carry gladness into the hearts of Brahmos, but of every one who desires the true prosperity of India. The details of the interview which is said to have been 'pleasant' have not yet reached us, but we have little doubt it had special bearing upon the people and prospects of Her Majesty's Indian Empire. This is the second time that the honor of a private meeting has been accorded to a native subject of this country, the first recipient of the honor having been the late Babu Dwarka Nath Tagore. Whatever the detractors of Babu Keshub Chunder Sen in this country might choose to think or give out, there is no doubt that his visit to England has been a brilliant and unprecedented success, which, we hope, will be turned to the true benefit of his motherland."

—The Bhore Ghaut line still falls short of perfection. A huge piece of rock fell between two tunnels on Sunday, completely blocking one line. Happily, no train was there to receive the assault.

—*Pall Mall Gazette*, July 29: "The two bishops who voted *non placet* at the public sitting of the Council when the dogma of Infallibility was proposed were Monsignor Louis Riccio, bishop of Casazzo, in Southern Italy, and Monsignor Edward Fitzgerald, bishop of Peticcola, or Little Rock, in the United States. Of the French prelates, ten archbishops and thirty-five bishops protested by their absence against the dogma; while eight archbishops and forty-three bishops voted in its favour. Among the latter the most distinguished names are those of the Cardinal Bonnechose, archbishop of Rouen; Cardinal Donnet, archbishop of Bordeaux; and Monsignor Landriot, archbishop of Rheims. Among the abstentions the most noticeable names are those of the Archbishop of Paris (Darboy) Lyons (Ginoulhiac), and Besançon (Cardinal Matthieu); the Bishops of Orleans (Dupanloup), of Algiers (Lavigerie), and Nancy (Foulon.) Of the provinces, judging from the votes of the bishops, the most ultramontane were those of Sens, Bordeaux, and Cambria, the least so those of Lyons, Besançon, and Aix, in which last is included the Island of Corsica,

"The *Moniteur Universal* has got hold of a good idea. It is often hours before the hospital waggons can reach the wounded on the field of battle. Why should not every soldier be provided with lint to dress his wounds or those of a comrade? A little instruction and a small linen bandage would be all each man would require. Many of the wounded die or undergo amputation for want of immediate treatment."

—Baboo G. C. Mitter, Income-Tax Assessor of Lohardugga has been prosecuting criminally forty persons who were dead when his notifications were issued, and has been censured by the Lieut-Governer of Bengal.

—The prohibition of the exportation of coal to Mahe has been taken off.

Wednesday, August 24.

—The Rev. G. M. Gordon, who has been missionary of the Church Miss. Society in Madras since 1866, has been appointed Bishop of Rockampton in Queensland.

—Latest from China, via Galle: M. Rochechouart, the French Minister at Tien-tsin, has urgently demanded the execution of the three Mandarins and the liberation of many Native Christians. Tsenkwofan, the Viceroy, has agreed to these terms, except as regards one Mandarin, who was his lieutenant. The alternative is the immediate bombardment of Tientsin. The final result is not known yet. Both the English and French Admirals are at Chefoo awaiting instructions.

The news about the European war had not been received at Hongkong at the departure of the mail of 4th of August.

Shanghai, July 22: Great dissatisfaction has been occasioned by the intimation that Admiralty orders forbid the landing of men from the ships of war for the protection of the settlements in China—the ships to be used only as places of refuge. Such action in a large port like Shanghai is pronounced impracticable for want of space on board for so large a number of inhabitants.

Further correspondence from Tien-tsin goes to confirm the accounts already given—Messrs. Fraser and Adkins of the British Legation are investigating affairs there. Tsenkwofan has arrived from Pekin and declares his intention to have a strict investigation. He has removed the Taitao, the Perfect and the City Magistrate. The case against the two latter was very clear, and it is stated that they should be executed at once, bu Tsenkwofan will not take such a step of his own will.

—*Times of India*: "The Prussians are said to have reconnoitred the French position before Metz by means of a balloon, with telegraph attached, and we hear that the survey, made with great care, was most successful, and conveyed instantaneously to General Von Moltke, the true positions of the French Army at all points, and its movements."

"A Coroner's inquest was held yesterday at the *morgue* touching the death of Witto Bhickajee, a mallee. The deceased was subject to epileptic fits at intervals of eight or ten days, and when under their influence he informed his friends that the god Vittoba from Punderpoor used to visit him. When one of his friends first saw him in a fit, he thought he (deceased) was possessed with a devil, but the deceased set him right and told him that it was the god Vittoba of Punderpoor. Deceased had one of those fits on Tuesday night last, prior to which he began to play on the drum and chanted the 'abhung,' or praises of the god Tookaram, and when the fit come on he was convulsed and fell down. He died yesterday morning. Verdict:—'Death from epilepsy.'"

—*Pioneer*: "His Majesty of Mandaly is as careful—or rather fearful—of his royal person as was Louis XI. of France. For more than four years he had not ventured beyond his palace but in June last, thinking the moment propitious he notified his intention of being present at a regatta. Just however, as feeble-minded women will wait for hours for a good opportunity to cross a road, and will at last make a rush at the exact moment when a vehicle is passing, so the old king. A week after his announcement his son rebelled against him."

—*Mitrodaya*: "The *Indian Mirror* we observe has re-opened the question of admitting natives to the covenanted ranks of the Military Service. Our contemporary confines his advocacy to the Bengalees. He thinks that the Bengalees, more than any other Indian race, are loyal; and kindly gives the assurance that 'they mean to be so at all times.' We hope so. But what reason there is for establishing a claim to preference in behalf solely of the Bengalees we are at a loss to know. The Bombay Native Army was more loyal during the mutiny. We do not think the Government would make commanding officers of natives just now; we therefore will not press forward the subject. Native soldiers with European Officers in command can carry all before them."

Thursday, August 25.

—The son of the late Rajah of Akalkote, aged 4 years, has ascended the throne and been proclaimed ruler. Colonel Baumgartner will conduct affairs.

—*Bombay Gazette*: "A serious charge was laid in the Fort Police Court yesterday by William McNeil, the cook of the ship Teresa, against Robert Robertson, the late mate of that vessel. Captain Brown of the Teresa, it may be recollected, was apprehended on the 29th June with regard to signing bills of lading for Cursondass Madhowdass. Mrs. Brown was living on board at the time, an invalid, and died on the night after the apprehension of her husband. The charge laid yesterday before the Senior Magistrate was that Robertson entered the deceased's cabin on the night of the 29th, and attempted to commit a criminal assault, in which he was discovered by the cook. Robertson was brought up to the Court yesterday afternoon, and remanded until to-day. Mr. Cleary conducts the prosecution.

—A message was received yesterday from America, via Russia, in one hour.

—13 Bengallee convicts have escaped from the Andamans in a boat.

—In a cavity of the Back-Bay breakwater, closed in by large stones, the body of a Hindoo has been found in an advanced state of decomposition. How he came there does not appear.

Friday, August 19.

—W. B. K. in the *Times of India*, writing of Gogo, says: "An Irish Presbyterian Mission (a branch of which is conducted by the Rev. T. Gillespie at Rajkote) is here conducted with some success by the Rev. W. Beatty, and a native minister and Catechist. A grant of about 1,000 acres of land has lately been obtained, I was told, from Government, a short distance from the town and port, for the formation of a Christian village. These are the only Christian Missionary agen-

cies at present in a province with upwards of a million and half of inhabitants."

—A Hindoo child, one year old, was so very ill that the mother thought it would die, and drowned herself to avoid the sorrow. The father then ceased to care for the child and gave it away. It died and an inquest was held.

—*Poona Observer*: "The arrival of the palkee of the Hindoo deity Gunputtee is daily expected here from Chinchoor, and will be accompanied by about seven or eight hundred followers. It is to be conveyed from the City to Margaum in Talooka Poorundhur, at which place the usual fair will be held on Tuesday next."

—Deaths last week, 303. (By Cholera, 19.)

—*Bombay Gazette.*: "A glance at the map will show that the Emperor has taken up a position which flanks the direct advance of the Crown Prince on Paris, and, consequntly, although the German horsemen may freely sweep far and wide between the Seine and the Marne, the bulk of the Crown Prince's army dare not pass Fére Champnoise or even Sommesous, because by so doing they would expose their right flank to the French. Therefore, the Crown Prince must either halt on the Marne or march upon his antagonists. The last is not an easy task, since those antagonists, by holding the bridges, are free to act on either bank, and able to fight or manœuvre at discretion. The operations, now, ought to become even more interesting to the student than those on the Moselle. It is stated that 150,000 men have been concentrated about Rheims. And this may well be, for the Emperor had large reserves in preparation at the depôts. We assume that he entered on the campaign with 250,000 men of all arms; that he has lost at least 60,000 in battle and by sickness, that there are above 100,000 men pounded in Metz; that consequently he had including the reduced corps of Macmahon, 80,000 or 90,000 men at Chalons, wanting only 70,000 from garrisons and depôts to complete a total of 150,00. In regard to numbers all is uncertain; but we still believe there is a French army somewhere."

—*Standard*: "John Jones, the Denham homicide, has been tried, convicted, and sentenced to death for the murder of Emmanuel Marshall. He exhibited throughout the trial a hardened indifference.

"—*Spectator*, on the recent decision of the Dean of Arches: "We do not wish to re-open here the interminable sacramentarian controversy. It is clear, indeed, that all image-worship might, according to Roman Catholic, Brahminic, Budhistic practice, be defended on grounds exactly similar to those adopted by the Dean of Arches in reference to the consecrated elements. The enlightened Roman Catholic, Brahmin, Buddhist always protests that he does not worship the image itself. If Christ may be lawfully 'adored,' as present with a presence 'external to the act' of the worshipper, 'under the form of bread and wine,' there is no reason why we should condemn the Brahmin as an idolater for worshipping one or other person of his 'Trimurti,' as present under the shape of a stone or a piece of wood. Sir A. Phillimore does not seem to be aware of it, but the question whether there can or can not be a presence of God who is a Spirit, under a purely material, insentient form, external to the worshipper, goes really to the root of all worship, and has to be fought out, not on the Articles or Commentaries of the Church of England, but upon the whole Bible, from Genesis to Revelation."

THE LIFE OF GOD IN THE SOUL.

By Rev. W. E. Boardman.

A YOUNG MERCHANT.

Eighteen months ago, as I was walking up Fifth Avenue, in the dusk of an autumn evening, I felt a hand upon my shoulder, and turning round, the voice of a beloved young Christian brother uttering my own name revealed to me what the light was hardly sufficient to have done, the presence of one I was delighted to see.

"When can I see you alone?" he asked.

"Now," said I.

So drawing aside from the tide of living beings, we two formed a little eddy of Christian conversation at the border of the great stream of fashion, and there talked of Jesus. Oh, how sad was his story! He was in despair. While in college he had taken his stand for Jesus. The question whether to be a minister had been long and prayerfully weighed, and for want of clear evidence of a divine call, decided in the negative. He graduated, and returned to this great commercial centre. Here an opportunity offered for the acquaintance of a practical knowledge of business in connection with a highly respectable long-established business house, with a fine prospect ahead. He embraced it, but not with any lower aim than he would have had if called to the ministry. He determind to be a true Christian merchant. At once he took his place with the people of God in the Church, and sought active work in the Sunday-school. Still further to get and to do good, he became a zealous member of the Young Men's Christian Association, and entered heartily into all their plans of mutual improvement and missionary work. But the more he did, the less he enjoyed. A deep sense of want crept in upon him, which work and Christian companionship could not supply. He redoubled his diligence, and yet his hunger increased. At last he was driven to despair, and said, "I am no Christian." From this conclusion he reached another very soon: "I am a hypocrite." The next was not far off: "I have grieved away the Holy Spirit. I have committed the unpardonable sin. I am for ever lost."

His state was trouble to himself, and though far from hopeless in my view, it was deeply painful to me.

I assured him that if the Holy Spirit had left him he would not feel at all as he did, but would be altogether indifferent or bitterly opposed to religion. I assured him that the Lord had great and blessed things in store for him, and would soon reveal Himself in the precious fulness of his grace. I pointed him to the perfect atonement and spotless righteousness of Christ, all this as God's free gift. I urged him to abandon all dependence upon his own processes, whether of work, or prayer, or consecration for salvation, and to put his trust in Jesus alone.

But it all seemed to do no good. He begged to see me at my own rooms, and came. Time after time he came. Hour after hour we spent in the earnest discussion of these things, and in tht study of the Scriptures and prayer. The first light he obtained was that of the truth of justification by faith from the Epistle to the Romans. But although he saw the theory of salvation from sin by grace through faith, not of works, he had not the faith to venture himself upon Jesus. A little lifting of the clouds he had at times, and then again they shut down over him with a deeper darkness than ever.

So it was with him when I sailed for England. Letter after letter followed telling the same story of gloom. At last the Holy Spirit seemed to give me the right word for him, from the conclusion of the Lord's Prayer, "Thine is the kingdom, and the power, and the glory, for ever and ever, Amen." In connection with the first word "Thy kingdom come, thy will be done." The kingdom is His. It is in the *heart*. His is the *power* to set it up. It is ours to *trust Him* to do it. His is the *glory*. He will not *divide* the glory with us. We must trust *altogether* to Him. He will then enthrone Himself in our heart, and rule it into sweet acquiescence with his will, fill it with his presence, and grace, and glory.

Very soon after I landed here, we met, and what a change!"

The gloom was all gone. His face beamed like a May morning, and he said, "Oh, how blessed it is that Christ is King, and that his realm is our heart!,'

Another instance is that of

A YOUNG PHYSICIAN.

During the recent terrible war, this young man was an earnest and true Samaritan amongst the wounded of our battle-fields, and the sick in our military hospitals. As a delegate of the Christian Commission, he endured hardness month after month, as a good physician of souls, while yet unacquanted with the science of medicine, and of bodies, too, as a nurse.

It was in this heaven-born work that I first knew him, and learned to love him. From that time I lost sight of him until a few days ago, when we met in daily prayer-meeting at the Young Men's Christian Association. After the greeting at the close of the meeting, he asked an interview. We retired to the drawing-room, and there he opened his heart. His story was the oft-told one of famisihing hunger, hard struggles, frequent failures, lack of power.

No pains had been spared by him. At one time he had made a journey of several hundred miles to see Dr. Cullis, the Müller of America, and he had sought light everywhere and in all ways. Not wholly in vain. Indeed, he had been richly rewarded; for, in the course of his struggles, he had been led into a clear and full apprehension of Christ as Jehovah-tsidkenu, "the Lord our righteousness," and could rejoice in the full assurance of final, eternal salvation. But this only partially met the want of his soul. *Power, fulness, overflowing life*, now, to-day, and every day—this was the great and growing desire of his heart, The answer was, *Christ King within*. Trust Him to enthrone Himself, and rule within. He will do it. He is Jesus the Baptist. He baptizes with the Holy Ghost, and the Holy Ghost shows us more and more of Him. Trust in Jesus for the heart-work, even as you do for the heaven work, and you will not fail!

Thanks be to God, he did trust, and has not failed. When we sat down together, the quiver of his face and the longing of his eye, revealed a soul fairly tremulous with anxiety, hope, and fear. Now from day to day his face shows, as his words express, a deep, abiding peace, and a fulness of joy in the Lord.—*The Christian.*

FROM BEIROUT TO BAGHDAD.

Baghdad, May 27.

Dear Friends and Lovers of the Gospel,—I left Beirout on March 20, and arrived here safely on May 16. Coming, as proposed, by the Euphrates valley, I found the first part of the route from Aleppo agreeable in climate and scenery, but very bare of inhabitants; for the cattle necessary to irrigation had been robbed, and the Fellaheen starved out by the Bedoween; and these now in turn were driven out by drought and hunger, and sought pasture on the west side of the desert toward Hamath. The irregular soldiers placed along the river to sustain communication between Deir and Aleppo often formed an audience to hear the gospel. After Deir the heat increased greatly, and one of my camels died; and it became necessary to travel by night, and with a strong guard. But the population, both of Fellaheen and Bedoween, is large. The Fellaheen, by a peculiar process of irrigation, different from what one sees either on the Nile or the Orontes, raise magnificent crops of wheat. The Arabs, on the other hand, *have immense flocks and herds, and should* be approached at first with caution, for neither they nor the peasants are bigoted Mohammedans, although it is true they know no book but the Koran, and for that reason it is desirable that the preacher should know it, and be able to quote it. It was seldom I found one who could take up the Beirout type, and at once read it aloud, but yet I think that a colporteur-teacher-preacher, making his head-quarters at Anah, would have a good work and a good reward.

Anah is the only fine town on the whole route; it is beautified with gardens, where many fruit trees, but especially the date-palm, abound. There is an old colony of Jews, numbering about thirty families, who suffered great oppression in former days. Encouraged by the knowledge that I was from Great Britain, they came into the garden where I was encamped, sat close beside me, and I when read the Old Testament, were most earnest in explaining it to the Moslems. Under the reading of the New Testament, they relapsed into silence. The audience increased from day to day, until at last the chief parish priest (sheikh), by way of reprisal, came with a box containing a splendid manuscript Koran, bound in parts, whereupon seven men commenced and continued to recite each at the top of his voice till the garden rang again. Just then a little steamer, which had been surveying the river, was reported to have arrived at Rawa, on the Mesopotamian side. With the Mudir of Anah, who had been very friendly, I crossed over; and when the Pasha of Baghdad, who was aboard, invited me to go down with them, I readily accepted the proposal. Thus I escaped much exposure to heat, and my journey was expedited,

I knew no person and no man in Baghdad when I first started on this journey. Already I am provided with a friend and fellow-countryman, who is not ashamed to stand by the truth. Of the natives, some have at once come to Sunday service, and some can do more, especially Moses Nasrallah, a proselyte of this town, who was formerly associated with Messrs. Bruhl and Eppstein, and Michael Joseph, of Mosul, who has been connected with the Free Church in Bombay.

A most remarkable man is Ibrahim Moattar, of Shiraz, who (by his own testimony) preached Christ to Persians in Calcutta twenty-one years

ago. His faith was then sapped by reading European sceptical books. He has since taken refuge in a sort of eclectic religion of many compounds, and is very unhappy. He says the blows of Moslems and Christians have all been falling on him.

Mr. James Paterson, from Bombay, paid a visit here not long ago, and along with Moses, sold many portions of Scripture in the public street, both here and in Mosul. Finally, opposition was stirred, but I think not without good effect.

The testimony here is to Jesus the Christ, the Son of God. This is our great conflict. Jews are never more ready to deny the Christ than Moslems to deny the Son of God.—Yours in the grace and in the truth of God,

—*The Christian.* JOHN FRASER.

TELEGRAPHIC NEWS.

—*London, August 19th.*—The King of Prussia telegraphs that the French Army was completely defeated on Thursday near Rezanville, were driven back to Metz, and are cut off from Paris. —The *Times* correspondent telegraphs that the French armies were separated by the victory on Tuesday. The main army has been forced back to Metz and brought to bay by the German first and second armies. The Crown Prince with the third army is now free to operate against the troops at Chalons.—Mr. Frelinghuysen has written to General Grant declining his British Mission.—The Emperor Napoleon is reported to have gone to Rheims. It is rumoured that he is mentally ill. There are expectation of an early peace.

20*th*—The bombardment of Strasbourg from the right bank of the Rhine, near Kehl, commenced yesterday.—Thursday's battle near Rezanville lasted 9 hours.—The French, who occupied a strong position, were attacked by the Prussians. —No French accounts of the battle have been received.—The following names appear in the obituary of the week: General John Welchman, Captain E. Maclaine, and Colonel Groundwater. —Despatches have been forwarded to the Indian Government announcing that arrangements have been completed for the supply of Snider rifles to all the British and Native troops in India, and the equipment of 26 batteries of Horse and Foot Artillery in readiness for service.

21*st*.—A Berlin official despatch states that the French main army after the battle on the 18th instant, withdrew inside the fortifications of Metz. The Prussian loss in that battle is stated to have been great.—Phalsbourg has capitulated.—Advices from Paris of yesterday's date state that communications between Metz and Chalons is difficult, and that eighteen hours are required for despatches between Bazaine and Macmahon.—The Crown Prince of Prussia has pushed forward to Very (? Vitry). A battle is hourly expected between him and the army at Chalons under Macmahon.—The Emperor Napoleon and the Prince Imperial are at Chalons.—Advices from Pont à Mousson, dated to-day, state that the French losses in the battles of the 14th, 16th, and 18th instant were not less than 50,000 in killed, wounded, and prisoners.—Four thousand French prisoners were captured on the 18th.

22*nd*.—The "*Times*," Berlin correspondent telegraphs the following.—Qeen Victoria, replying to a letter from the Empress Eugenie a week ago, said she regretted her inability to mediate, observing that mediation must proceed from the Cabinet, which did not think the time had come for mediation. The British Cabinet, Her Majesty said, seem to favour the formation of Alsace and Lorraine into a neutralized state, which combination would probably not be acceptable to Germany.—Paris telegrams, dated Sunday evening, state that the camp at Chalons has been raised, and that the troops have taken possession (? a position) along the Marne.—The Crown Prince's army, 150,000 strong, reported to be near Saint Dizier, have appeared and intend to advance on Paris by the valley of Aube.—Letters from Verdun, dated the 19th instant, state that the Prussian advance guard is closing on Verdun.—French accounts admit their loss to have been 15,000 wounded, besides killed, on the 16th inst.—The Prussian official account of the battle on 18th instant states that the Royal Guards and seven Prussian Army Corps were engaged against the whole army of the enemy, with the sole exception of Macmahen's Corps. Two divisions under General Failly occupied a position equal to a fortress. —At nightfall all the heights were stormed and captured. The Prussian took several thousand prisoners The German Press unanimously claim the annexation of Alsace and Lorraine.—The total German losses in the recent battle were 40,000 men.—Italy having concluded the condition of an alliance with France, the German Envoy at Rome has gone to Caprera.—A letter from Louis Blanc has been published, preposing in the name of the Republican party that France should resume possession of herself, and offer Germany the principal (? peaceable) fraternity of her people, that is to say a peace honourable for all. —The Prussian advance guard is closing on Verdun, which is imperfectly defended.—Frequently conferences of the diplomatic body have been held at the Hotel of the British Embassy in Paris with the view of mediating at the first favourable moment.—The Italian Foreign Minister has declared to the Chambers that Italy, Austria, England and Russia have agreed not to take any mediating steps without a previous understanding among themselves.—We (Reuter's Telegram Company, Limited) are authorised to give full contradiction to the statement relative to the arming of British and Native troops in India with Sniders and the equipment of 26 Batteries of Artillery.

23*rd*.—The *Independance Belge* asserts that England and Russia have agreed to prevent any dismemberment of France.—A proclamation issued by General Trochu, declaring that he relies for order on the moral force and patriotism of the citizens, has produced an excellent impression in Paris.—The loan for 750 millions of francs has been fully covered.—Advices from New York state that President Grant has issued a proclamation enjoining the strictest neutrality.

24*th*.—The statements made by the *Times* that the Emperor Eugenie had asked for the mediation of Queen Victoria, and that Italy had concluded an alliance with France, have been contradicted.—M. de Lesseps has been gazetted Honorary Knight Grand Commander of the Star of India.—The Transport *Dilharree* has arrived at Portsmouth.—The name of Sir Frederick Pollock appears in the obituary of the week.—The head-quarters of the French Army are near *Rheims.—Condè has concentrated an army of* 150,000 men in the vicinity. Metz is isolated but Bazaine is in daily communication with MacMahon.—No fresh news has been received of the Crown Prince.—The capitulation of Phalsbourg is unconfirmed.—It is stated that Prince De la Tour d'Auvergne has notified to the Neutral Powers that France will decline mediation whilst a single Prussian is in France.—No movements have been reported from the German side, since the battle of the 18th instant.—The French Press are very hopeful.

25*th*.—Advices from Barle Duc, dated Wednesday night, state, that Chalons has been evacuated by the enemy whose heads of columns have been advanced behind the camp. The Army continues its onward march.—Advices from Paris dated last night, state that the entire army of MacMahon left Rheims on Monday, and is supposed to have gone to help Bazaine.—The Committee for the defence of Paris has decided to burn the crops and produce in the departments of Marne and Seine on the advance of the Prussians.—The *Official Journal* of Saint Petersburg, contradicting the statement made in the *Independence Belge*, says that although Russia does not wish for the dismemberment of France, she will make no arrangements with England, to oppose it.—The besieging force have surrendered (? succeeded) in entrenching themselves within 1,000 yards of Strasbourg, and have captured the Railway station outside the town.—The measures taken for fortifying and provisioning Paris against a siege are nearly completed.—The French Government after many discussions have agreed to appoint three Deputies as Members of the Committee for the defence of Paris.—The Berlin Official Press loudly accuse France of violating the Geneva Convention. The French indignantly deny the accusation.

Paris, 18*th*.—Official intelligence has been received stating that the Emperor Napoleon arrived at Chalons last night.—The Army have repulsed the Prussian attacks and are continuing the movement of concentration on Chalons. —Macmahon has joined Bazaine.—The Prussians attacked the French at Phalsbourg but were repulsed with a loss of 1,300 men.—A serious affair took place at Gravellotte yesterday in which the French were victorious but suffered a heavy loss.—Energetic preparations are being made for the defence and provisioning of Paris.—General Trochu has been nominated Governor of the Palace and Commander of the Defences of the Capital.—Official details received here of the battle fought on the 16th instant state that the Prussians were repulsed along the whole line. Their loss was considerable, and the French loss serious. General Bataille was wounded.

20*th*.—In the Corps Legislatif to-day Count Palikao contradicted the Prussian report that the Prussians obtained a considerable advantage on the 18th instant, and says that three Prussian Corps attacked Kech but were repulsed.—The committee for the defence of Paris are working actively.—Government entertain no apprehension, and believes that things will very shortly be in the best position.

21*st*.—No war news has been received here to-day.—A decree has been published announcing the issue of a loan for 750 million francs at 60·60. —The subscription opens on Tuesday.

22*nd*.—The following has been officially published:—"Government, having received no despatches from the Army of the Rhine for the last two days, owing to the interruption of the telegraph, have reason to believe that the plan of Marshal Bazaine has not been carried out. The enemy's scouts have appeared at St. Dizier. "Prince Napoleon arrived at Florence yesterday."

24*th*.—(Private Telegram): Fortune of War turned in the French favor as expected. The country has answered the calls for money and men with the utmost enthusiasm. Ultimate success certain.

25*th*.—The following has been officially published:—"A Prussian reconnaissance is advancing in the department of Marne, has reached Chalons and occupied the district of Vassy. Order have been given to arrest their advance by every possible means.—General MacMahon has left Rheims. A combined movement is proceeding between him and General Bazaine. Prussian scouts have appeared in the departments of Marne and Aube. —The French Government have energetically protested against the violation of neutrality in the conveyance of Prussian wounded through Belgium and Luxembourg.—A Bill has been presented to the Corps Legislatif for calling out all old soldiers married or unmarried, between 25 and 35 years, officers until 60 years, and Generals until 70 years.—The subscriptions to the new loan now exceed 620 million francs.

Miscellany.

—*Church Missionary Intelligencer*; account of Dilawur Khan, formerly an Afghan brigand, and afterwards in the Guide Corps; by Rev. Robert Clark: "In religion he was originally a strict Mahommedan, who believed his creed, and acted up to it in all its outward observances; fasting conscientiously during the month Ramazan, and praying five times a day. In one of his visits to Peshawur, he was surprised to see an Englishman preaching in the principal bazaar, with a noisy crowd around him. It was Colonel Wheeler' to whom the honour belongs of having been the first to proclaim the Gospel publicly in that city before the Mission had been commenced. He had been warned by the native chiefs that if he persisted in preaching, his life would certainly be taken. Yet he still went on to tell them of the love of God in Christ, and although surrounded by many fanatics in the streets, he said that he felt safer in commending himself to God, than if he had had a wall of 10,000 English bayonets round him. Dilawur Khan, always ready for a fray, at once entered into an argument with him, and at last accepted a book from him, which he took home in order that he might confute it. The book was the "Mizan-ul-Haqq," or the "Balance of Truth," by Dr. Pfander. He read it, but could not answer it. He took it to his priest, who only abused him for reading it. He took it to another priest who ordered him to put it away and say his prayers. Another Mohammedan told him that if he read that book he was sure to become an infidel. 'What a wonderful book it must be, then!' said Dilawur. 'For many years I have studied' the Koran and believed it, and yet this book, you say has a power in it to make me leave the Koran and become a Christian. It must be a remarkable book indeed.' He concluded the priest could not answer it. It was just at this time that Dr. Pfander arrived at Peshawur to open the Peshawur Mission. Dilawur heard of it, and at once went to visit him. 'I would walk many miles," he said, "to see that man;' and thus began his personal acquaintance with him, which led to the intense reverence that he ever after expressed for him. It was from conversation with Dr. Pfander that his eyes were first really opened as regards the character of Mohammedanism. It was his policy always to be on the strongest side, and he here learnt that Christianity was the strongest side, and that Mohammedanism was indefensible. The same causes that led him to take service under the strong English

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Government, now led him to Christianity. He at once challenged the Mohammedan priests to disprove Chirstianity, and to prove Mohammedanism true; and when they did not, he boldly took the side of Christianity and attacked Mohammedanism.

"The following anecdote is characteristic of his manner in doing so:—In crossing over the river Indus one day, in a boat, during a storm, when the passengers were in danger of being dashed against the rocks, the boatmen had left their oars (as they often did when they needed most to use them), and began with clasped hand to pray to the two saints who were buried on the opposite banks of the river, the patron saints and protectors of all mariners in their distress—'O Saints, save us.' The passengers eagaerly responded, 'O Saints deliver us. Dilawur, seated quietly at the end of the boat, forthwith began stoutly to call on his commanding officers by name, "O, Colonel Sahib save us, O, Colonel Sahib, help us.' They asked him if he were crazed, for his colonel was far away. 'At any rate,' he said, 'he is a living man and *may* perhaps hear us, if we only call loud enough; but what use can there ever be in calling upon dead men's bones?'

"He would in religious matters take nothing for granted, and believe nothing without proof. Mr. MacCarthy tells an anecdote of a visit he paid to him, when he sat awkwardly enough on the unfamiliar chair, discussing bread and jam with the zeal of a schoolboy, and talking all the while with characteristic zest and keenness on the points of controversy between Christians and Mohammedans. His eye fell on a map that hung on the wall, and he asked, 'Is astronomy a part of Christianity, Sahib? for I always see maps and diagrams in the houses of all the Padres?' He was told that Christianity did not commit itself to any system of science, but it was useful for a Padre to be acquainted with astronomy, as objections were sometimes made to the Bible, on astronomical grounds. He brought his huge fist with energy on the table, and exclaimed, 'I have just such an objection to offer. I was reading in my Persian Bible this morning the first four chapters of Genesis, where it is said that God created light on the first day, but that the sun was not created till the fourth day: as the sun seems to be the very source of light, how can these statements be reconciled?' An explanation was offered, which after some time, was candidly received as a conceivable solution of the difficulty; but he always asked for chapter and verse for everything that was told him. 'Show me that it is Christ's command,' he said, 'and I will believe anything, and do anything that is enjoined.'

"It will readily be believed that the apostacy of one whose great daring and strength had made him so useful an agent of the priests, and his taking service under the English Government, drew down upon him the fury of all Mohammedans. When paying a visit one day to a person of high rank in the country, he was at once rudely ordered out of the house. 'God does not thrust me away,' he replied, as he left the house, 'why should you? You live under the Government of the Sahibs, and I serve under it. What is the difference?' On another occasion a Mullah, who was unable to cope with him in argument, denounced him as worthy of death, and told him he would kill him the first time he met him beyond the English frontier. 'Then kill me now if you will,' was the quiet reply.

"He was known throughout the country for his quaint, biting, unanswerable criticisms. The writer has more than once ridden with him to the villages about Peshawur. We used to alight at the Hujra, or village guest-house where a bedstead is always brought for the traveller to sit on. Dilawur never let the bridle of his horse go out of his hand and he was always armed, always ready with both tongue and sword. The people congregated around, and Dilawur, at first, perhaps unrecognised, would gradually join in the conversation with some shrewd question requesting information, as an illiterate man, from the village Moulvie, on some religious points, which at once involved him in a contradiction, or proved an absurdity. The people would then scowl, and their eyes flash fire as they recognised Dilawur, who having been brought up in Mohammedanism, knew its weak points and inconsistencies well, and never spared them, but took pleasure in exposing them with no little power.

"An interview he had, about this time, with Sir Herbert Edwardes, greatly influenced his views and feelings towards Christianity. He had met him by accident on the road between Attock and Peshawur, and, as they rode along together, Dilawur spoke of what was nearest his heart, and asked for arguments that would 'confound the Mullahs.' Sir Herbert gave him the story of a Savior's love as Dilawur had never heard it before, and so impressed him with its holiness and its truth and satisfying power, that (as he described his feelings afterwards) his heart burned within him as he talked with him by the way.

"He was as yet unbaptized, and when the mutiny broke out he marched down with his regiment to Delhi. At a moment's warning they left their station, and in the hottest season of the year they marched on foot some 580 miles in twenty-two days, with a rapidity that astonished every one, even in India. They were foremost in every attack, and so great were their losses that they left one half of the regiment before the walls of Delhi. Dilawur remained untouched throughout the siege, and rose by his steady bravery to the rank of a subadar, the highest rank that a native can attain in the army. Though not baptized, he was in heart and soul a Christian, and joined in reading the bible and prayer with two officers at the close of the siege, with a humility and earnestness that could only be the effect of the mighty working of God's Spirit in so rugged and lawless a character.

"When Delhi fell, the regiment returned to Peshawur. Their camp furniture, on their march downwards, had been very scanty; but on their return it is said that they carried with them to Peshawur a convoy of plunder that stretched along the road for two and a half miles. There are few people in the world like the Afghans for plunder, but Dilawur Khan returned empty-handed. 'He had doubts,' he said, 'whether 'looting' might not be contrary to the law of Christ,' so he kept himself clear of it.

"On his return to Peshawur (where both officers and men were feted magnificently by Sir Herbert Edwardes, the Commissioner) Dilawur Khan came openly forward to confess himself a Christian, and was baptized by the late Rev. T. H. Fitzpatrick; and from his high position in the regiment he was able to uphold another Christian sepoy, Fazal Happ*, who shortly afterwards joined him in the same corps.

—The *Record*: The Rev. Dr. Walker, Rector of Cheltenham, writes to us concerning the beautiful passage quoted by Mr. Forster as Dr. Newman's, and afterwards attributed to Father Faber. Dr. Walker says;—"The passage is evidently derived from or at least suggested by an eloquent chapter in a work by the notorious Theodore Parker, published in 1846, and of which I append the principal portion. There was some discussion upon its authorship recently in the *Westminster Gazette*, but the writers failed to trace up the passage to its original source. Let it not be forgotten that the volume from which I quote is, notwithstanding, full of blasphemies the most awful against the character of the God whose glory is revealed in the face of Jesus Christ, and whose perfections the Bible sets forth. How possible is it to magnify the Bible, and yet to reject the Bible as the word of the living and blessed God.

"View it in what light we may, the Bible is a very surprising phenomenon.

. . . . . .

"This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic seeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholars, and colours the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war goes to the conflict but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties; men are married by scripture, The Bible attends them in their sickness, when the fever of the world is on them. The aching head finds a softer pillow when the Bible lies underneath. The mariner escaping from shipwreck clutches this first of his treasures, and keeps it sacred to God. It goes with the pedlar, in his crowded pack; cheers him at even-tide, when he sits down dusty and fatigued; brightens the freshness of his mourning face. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and our patriarchs prayed. The timid man, about awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife, and babes, and home. Men rest on this their dearest hopes. It tells them of God and of his blessed Son—of earthly duties and of heavenly rest. Foolish men find it the source of Plato's wisdom, and the science of Newton, and the art of Raphael. Men who believe nothing else that is spiritual, believe the Bible all through; without this they would not confess, say they, even that there was a God."

—The *Christian*, July 21: "In *The Christian*, No. 14 May 5, the Rev. R. W. Vanderkiste, of Australia, writes some curious things about New Guinea, stating that perhaps as little is known of that island as of Bokhara, and that no missionary has ever been sent to New Guinea!

"The truth is, that a considerable part of New Guinea belongs to the Dutch (concluding from his name, Vanderkiste, the descendants of the forefathers of your venerable friend in Australia), and that the Dutch have many missionary societies labouring in their colonies. The Society of Utrecht laboured for years in New Guinea. The first missionaries, Ottorr and Geisler, landed there in 1855, in the Geebrink Bay, and the Society has at present four stations at Mausiman, Dorch, Auday, and Meoswar.

"If our dear friends in Australia are really interested in the poor Papuans, we shall be very happy to receive their generous contributions, and should even be quite ready to occupy two stations on the shores of the Torres Straits, if they would pay the considerable expenses of such an enterprise.

"Apply to the Rev.—Burger, Utrecht; or J. Esser; Hague, Netherlands.

—Robert Moffat, at the age of 75, after 53 years of missionary labor, has just left his field to return to England. The last number of the *Sunday at Home* contains an interesting notice of him from the pen of the Rev. C. B. Tayler.

—At Bitlis, near Lake Van, Eastern Turkey, Mr. Knapp of the Am. Board of Missions reports an interesting revival among the Armenians, which began with the Week of Prayer in January. He writes, March 3: "I know you dislike long letters, but what shall poor missionaries do whose hearts are so full that they cannot tell you one tenth of the good news with which the Lord has furnished them? Each daily meeting we attend, we say to each other—'This last is the best meeting of all.' Last Sabbath afternoon I preached from—'*To-day* if ye will hear his voice harden not your hearts.' I think I never preached to a more serious congregation than that, of 140 souls. At the close of my sermon, before the concluding prayer was offered, a young convert arose in front of the desk, and in a few earnest words entreated the congregation to give serious attention to the sermon. He had not resumed his seat before another convert rose, and offered a warm-hearted prayer for a blessing to accompany the truth. After a recess of fifteen minutes there was a prayer-meeting, and it was truly a Pentecostal season. About *forty* rose to speak or pray, and there was scarcely a dry eye in the house. Pastor Simon rose several times to pronounce the benedication, but he found each time several persons on their feet ready to pray, and he says, 'I found the meeting was beyond my control. The *Lord* had taken it out of my hands.' That meeting continued three hours, or until sundown! The sunrise prayer-meetings since, at private houses, have been but a continuation of the Sabbath. Yesterday, and this morning, there were 120 present; each meeting continued three hours, and between thirty and forty prayed and spoke. The women's meeting yesterday was attended by fifty, of whom some twenty prayed. The converts' meeting towards evening was attended by about forty. Thus far during the revival, eighty-three impenient persons have been under conviction of sin, thirty-three of whom we believe are converted. *Prayer*, instead of preaching, is relied upon by God's children. Another pleasant feature is, that the parents and grand-parents of our people are being converted. Instead of the children being blessed through the parents, the Abrahamic covenant is being reversed."

* For an account of the adventurous Missionary journey of this native Afghan Christian to Kafiristan, and also of his early and lamented death, see the Church Missionary Intelligencer of August, 1865, and for January, 1869.

PASSENGERS SAILED.

Per *Behar*, *24th*:

For Southampton.—Mrs. Macnaghten and infant, Mr. and Mrs. James Darragh and infant, Conductor J. S. Wood, Staff Assistant Surgeon Peatfield, Captain Gooch, Mr. A. W. Croft, Mr. Bumbury, Mr. John Thomas, Captain Cowys, Miss Shortt, and Mr. Gompertz's two children.

For Marseilles.—Major James, Mrs. Williams and infant, Mr. Thomas Thompson, Lieutenant Colonel Ross, Mr. and Mrs. Cameron, and Mr. Gompertz.

For Suez.—Mr. Henry C. Dumbell, Mr. Ryan, Mr. P. D. Hartmann, and Rev. Father Paul.

DOMESTIC OCCURRENCES.

BIRTH.

HEWSON—August 25th, at Colaba, the wife of Mr. John Hewson, of a son.

DEATHS.

DALY—August 18th, at Nagpore, of diarrhœa, after a short illness, Bowes Daly, Esq, Editor, *Central India Times*.

McMORRIS—August 13th, at Poona, Amelia Johnson, the beloved daughter of Charles R. and Sarah McMorris, aged 8 years and 11 months.

SHAND—August 20th, at Arthur Bunder, Colaba, Mr. John Shand, Mechanical Foreman, Elphinstone Land and Press Company, Mazagon, in his 40th year,—deeply regretted.

ZINCKE—August 21st, at Mazagon, William Christian, son of the late William Zincke, of the Bombay City Mission, aged 7 years and 9 months, after a long and very painful illness.

POPE—August 18th, at Deesa, Edward Henry Harris, son of Captain Pope, late 49th (Princess Charlotte of Wales') Regiment, aged 1 month.

Advertisements.

DIOCESAN SCHOOL, BYCULLA.

The School will be removed on September 1st, 1870, to the bungalow in Victoria Road formerly knowu as the Victoria Hotel.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

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